

Islamic Religiosity as A Moderator of The Effect of Organizational Climate on Happiness at Work in Islamic School Teachers

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Abstract:

This study aims to determine the organizational climate's effect on work happiness with Islamic religiosity as a moderator variable for Islamic-based school teachers in the Banyumas Regency. A correlational quantitative approach was used for this study. Respondents in this study were 86 permanent teachers. Data collection uses the happiness at organizational ClimateCare and Islamic religious scale. The data analysis technique used tests the outer and inner models with the SmartPLS 3.0 tool. The research findings show that organizational climate and Islamic religiosity have a significant effect on happiness at work. However, the moderator test shows no significant effect between organizational climate and happiness at work when Islamic religiosity functions as a moderator variable. The recommendation from the research is that to increase happiness in the workplace needs to pay attention to personal and organizational factors. Although Islamic religiosity does not moderate the relationship between organizational climate and happiness at work, further research can be conducted to gain a deeper understanding of other variables that function as moderators.

Keywords: *Happiness at Work, Organizational Climate, Islamic Religiosity*

Abstrak:

Penelitian ini bertujuan untuk mengetahui pengaruh organizational climate terhadap happiness at work dengan Islamic religiosity sebagai variabel moderator pada guru sekolah berbasis Islam di Kabupaten Banyumas. Pendekatan kuantitatif korelasional digunakan untuk penelitian ini. Responden dalam penelitian ini yaitu guru tetap sejumlah 86 guru. Pengumpulan data menggunakan skala happiness at work, skala organizational climate, dan skala Islamic religiosity. Teknik analisis data yang digunakan yaitu dengan melakukan pengujian outer model dan inner model dengan alat bantu SmartPLS 3.0. Temuan penelitian menunjukkan bahwa organizational climate dan Islamic religiosity memiliki pengaruh yang signifikan terhadap happiness at work. Namun, uji moderator menunjukkan bahwa tidak terdapat pengaruh yang signifikan antara organizational climate dan happiness at work ketika Islamic religiosity berfungsi sebagai variabel moderator. Rekomendasi dari penelitian adalah untuk meningkatkan kebahagiaan ditempat kerja perlu memperhatikan faktor personal dan organisasional. Meskipun Islamic religiosity tidak memoderasi hubungan antara organizational climate dan happiness at work, penelitian lebih lanjut dapat dilakukan untuk mendapatkan pemahaman yang lebih mendalam tentang variabel lain yang berfungsi sebagai moderator.

Kata Kunci: *Kebahagiaan dalam Bekerja, Iklim Organisasi, Islamic Religiosity*

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INTRODUCTION

Teachers are professional educators with the main task of educating, teaching, directing, training, guiding, assessing, and evaluating students in children's education from early, elementary, and middle to upper levels of formal education. A teacher has a significant role in the world of education. The development of science and technology forces the teacher to get a heavier task, and the teacher has many challenges and demands in carrying out his profession (Sa'adah et al., 2018).

In its construction, happiness at work has something in common with happiness in general. It refers to an individual's assessment of something positive or a pleasant experience, such as positive feelings, moods, emotions, and circumstances at work (Fisher, 2010). Happiness is not entirely subjective; feeling good or bad has a substantial objective basis, although different experiences influence it (Kwang, 2022). The main goal of modern society is to promote a good life, so organizations must play a role in achieving this goal. Teachers are also employees in an educational organization. Therefore, these educational organizations should create an environment that allows teachers to feel happy, healthy, and fulfilled (Higashide, 2016).

Teacher happiness is a positive emotional and psychological state experienced by teachers in their work environment. Research shows a strong relationship between teacher happiness and positive emotions and achievement. Positive emotions, such as pleasure, joy, and satisfaction, create teacher happiness. Teachers who experience positive emotions tend to be more productive, creative and perform well in their jobs (Kun & Gadanecz, 2019). Therefore, there is a need for in-depth research and studies to examine teacher happiness. By understanding the factors influencing their happiness, we can identify effective strategies and interventions to improve teacher happiness.

To find the state of the art on societal happiness, it is essential to understand the results of previous research. The results show that certain factors positively and significantly influence people's happiness. These factors include religiosity, education, asset ownership, social life, job satisfaction and generation. Previous research found that the higher a person's level of religiosity, the higher their happiness. In addition, higher education, adequate asset ownership, an active and healthy social life, and high job satisfaction also have a positive relationship with people's happiness (Mustofa, 2022). The results also found that Asians have higher happiness levels than the other groups studied. In addition, another interesting finding was that countries in the Middle East were categorized as the most religious countries and hence, were identified as having high levels of happiness. This suggests that religiosity plays an essential role in influencing the happiness levels of individuals in these countries (Rizvi & Hossain, 2017).

The study by Ravina-Ripoll et al. (2022) discovered a structural equation model that identified the parameters of academic satisfaction, organizational

climate, and affective commitment as recommended for assessing the happiness of future police inspectors. Rosita et al. (2023) research also found that teachers can achieve happiness if they have personal factors, such as gratitude. Gratitude can generate positive emotions, thus contributing to individual happiness. When a teacher is grateful and appreciates what they have, they are more likely to see the positive aspects of life and their work, increasing happiness. Happiness can also be enhanced when a teacher perceives good organizational support. This perception includes the understanding that teachers receive adequate support from their organization. Good organizational support creates a quality work environment where teachers feel valued, supported, and empowered.

Happiness at work is also influenced by servant leadership and HR training (Vallina & Guerrero, 2018), organizational climate and job satisfaction (Meena & Agarwal, 2014), as well as perceived organizational support (Wardiana & Prasetyo, 2018). Some of these studies illustrate that personal and organizational factors influence happiness at work.

The selection of organizational climate as a research focus was motivated by the existing research gap, as only a few studies have examined the organizational climate, specifically in Islamic schools. Organizational climate refers to the collective perception and experience of the organizational environment, which is influenced by individual motivations and behaviours (Reyes & Zapata, 2014). When the organizational climate is favourable, employees feel valued, supported, and empowered, which can contribute to their overall well-being and satisfaction. Therefore, studying the organizational climate is essential for understanding its impact on individuals' happiness. Moreover, when organizational members share a similar perception of high organizational quality, it indicates the presence of a positive organizational climate (Wahyono, 2019). This implies that when employees perceive their organization as having positive attributes, such as supportive leadership, clear communication, and a collaborative work environment, it creates a conducive climate that enhances happiness.

In contrast to previous research, this research was conducted in Islamic education organizations with different characteristics from other organizations. The purpose of Islamic education is not only to develop intellectual aspects but also to prepare a rational generation to meet spiritual needs and develop a personality based on faith in Allah SWT (Yasin & Jani, 2013). In Islamic education organizations, leaders play a vital role in motivating teachers to work collaboratively to create Islamic values as a basis for work, namely, sincerity, applying *syrâ* in deciding something, responding to differences with harmony (*i'tikaf*), supervision and contemplation (Na'imah & Muhibbin, 2020). Thus, an Islamic work environment will be formed, and the impact will increase employee job satisfaction (Zainudin et al., 2019).

Organizational climate is built from structure, responsibility, risk, reward, warmth, support, standards, conflict, and identity. A good perception of the work environment and the support provided by co-workers also lead to a positive relationship between them. This factor also causes a person to feel happy at work (Mayasari, 2014).

In addition, the existence of religiosity will bring happiness so that it affects the mindset and can produce something good in life and affect individual performance. Happiness will stimulate particular activities, increase attention, strengthen creativity, strengthen social relationships, develop support, and maintain relationships with one another so that they remain for life (Dhamija, 2021). Religiosity consists of piety, belief, behaviour, and participation in religious activities (Iddagoda & Opatha, 2017).

In Islamic studies, religiosity implies the importance of an individual's relationship with Allah SWT because the strength of an individual's relationship with God is the basis for solving a problem in an individual's life. According to El-Menouar (2014), Islamic religiosity consists of 5 dimensions: fundamental religiosity, central religious duties, experience, religious knowledge, and orthopraxis. The primary dimension of religiosity explains the essential components, which must continuously be strengthened by implementing it in religious behaviour. In this case, the individual needs a religious commitment, namely the individual's belief in his religious values and implementation in everyday life. These dimensions are related to a strong belief in religious teachings, an understanding of religious values, and adherence to basic religious principles. This dimension focuses on the implementation of religious duties considered important in Islam, including the implementation of mandatory worship such as prayer, fasting, zakat, and pilgrimage, as well as fulfilling other central religious obligations.

The domain of belief is in the form of belief in fundamental and dogmatic teachings in Islam, consisting of aspects of belief (Dali et al., 2019). Individuals who believe in Allah are characterized by obedience to orders and avoiding Allah's prohibitions (Masroom et al., 2017). The need for religiosity in individuals is crucial because it also affects individual performance while working and developing potential. Religious people will always obey the teachings of their religion, try to learn about their religion, carry out their religious rituals, believe in their religious doctrines, and feel religious experiences. Religiosity is a personal power that bridges external influences on individual happiness, so teachers with high religiosity have different strengths in achieving happiness than teachers with low religiosity.

Islamic religiosity can be a moderating variable in the relationship between organizational climate and teacher happiness because it has the potential to influence teachers' perceptions and experiences of organizational climate and its impact on happiness. These religious values can shape the views and attitudes of teachers toward the organizational climate. If the religious values teachers believe align with the values emphasized in the organizational climate, they feel more satisfied and happier in that environment. Conversely, a conflict between individual religious values and those espoused in the organizational climate can reduce their happiness. Islamic religiosity provides meaning and purpose in life for teachers in Islamic schools. When teachers have strong views about their religion-related goals in life, they can better find meaning and satisfaction in their work. This can help teachers see organizational climate as an integral part of their religious journey, influencing their perceptions of happiness in work in Islamic

schools. Therefore, this study aimed to examine the organizational climate's effect on work happiness with Islamic religiosity as a moderator variable for teachers.

RESEARCH METHODS

The research method implemented in this study was a quantitative research method with a correlational approach. The respondents were permanent teachers in the Vocational High School of the Islamic-based Foundation in Ajibarang District, Banyumas Regency, comprising 86 teachers. The respondent's profile is available as follows in Table 1.

Table 1: Demographic Data of Respondents

No.	Criteria	Frequency	Percentage (%)
1.	Age (years)		
a.	30-35	5	6%
b.	36-40	24	28%
c.	41-45	26	30%
d.	46-50	16	19%
e.	51-55	13	15%
f.	56-60	2	2%
2.	Gender		
a.	Male	40	47%
b.	Female	46	53%
3.	Working Experience (years)		
a.	5-10	14	16%
b.	11-15	24	28%
c.	16-20	26	30%
d.	21-25	18	21%
e.	26-30	4	5%

The research instrument utilized in the study was the scale of happiness at work, the scale of organizational climate, and the scale of Islamic religiosity. The happiness at work scale, this psychological scale, was developed based on aspects from Munar et al. (2020), which consisted of positive emotions, meaning, reliable relationships, achievement and recognition, and professional and personal development. A total of 32 items using a Likert scale with five answer options: Appropriate, Very Appropriate, Neutral, Inappropriate, and Very Inappropriate. Respondents' questions were 'I feel happy doing my job as a teacher,' 'I feel proud to be a teacher at this school,' and 'I feel my work is useful for others.' The reliability test using Cronbach's Alpha was $0.864 > 0.7$, and the Composite Reliability value was $0.901 > 0.7$.

The organizational climate scale is based on the dimensions developed by Peña-Suárez et al. (2013), which consist of structure, responsibility, risk, reward, warmth, support, standards, conflict, and identity. A total of 36 items using a Likert scale with alternative answers of Appropriate, Very Appropriate, Neutral, Inappropriate, and Very Inappropriate. Examples of items used were 'I feel that my colleagues support each other at school' and 'I carry out my duties as a teacher with full responsibility.' The reliability test by Cronbach's Alpha was $0.869 > 0.7$, and the Composite Reliability value was $0.909 > 0.7$.

The Islamic religiosity scale was compiled based on the aspects El-Menouar (2014) developed, namely, fundamental religiosity, central religious obligations, experience, religious knowledge, and orthopraxis. The total number of items was 23 on a Likely scale with the answer choices: Appropriate, Very Appropriate, Neutral, Inappropriate, and Very Inappropriate. Examples of items selected were 'I do fervently in worship,' 'I always avoid Allah's prohibitions, and 'I feel that my way of life is going well when I am diligent in worshipping.' The reliability test by Cronbach's Alpha was $0.912 > 0.7$, and the Composite Reliability value was $0.935 > 0.7$. The data analysis used was a structural equation modelling consisting of two sub-models; the measurement model (outer model) and the structural model (inner model).

RESULTS AND DISCUSSION

Measurement Model

1. Convergent Validity

To observe the value of convergent validity can be seen through the outer loading and Average Variance Extracted (AVE) values, where the outer loading value was between 0.6-0.7, with the Average Variance Extracted (AVE) value being more significant than 0.5 (Ghozali & Latan, 2015). The results of the analysis are as follows in Figure 1.

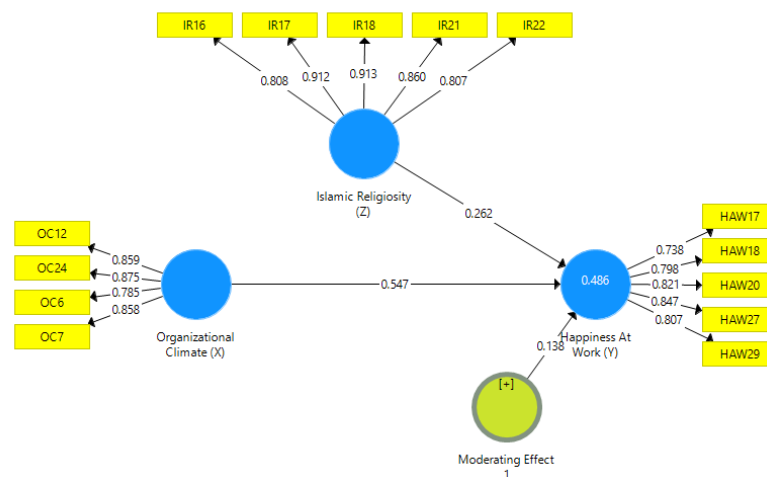


Figure 1. Outer Loading

Figure 1 shows that the valid indicators of the happiness at work variable are HAW17, HAW18, HAW20, HAW27, and HAW29 because they have a value > 0.7 . OC12, OC24, OC6, and OC7 are accurate indicators of organisational climate variables. As for the Islamic Religiosity variable, the valid indicators are IR16, IR17, IR18, IR21, and IR22. The AVE value can be seen in Table 2.

Table 2. Average Variance Extracted (AVE)

	Average Variance Extracted (AVE)
Happiness At Work (Y)	0.645
Islamic Religiosity (Z)	0.742
Organizational Climate (X)	0.714

Based on Table 2, all AVE values are above 0.5, meaning that the indicators used have met the requirements and are the right measuring tools to measure the variables.

2. Discriminant Validity Test

The discriminant validity of reflexive indicators could be seen through cross-loading between indicators and their constructs. Discriminant validity was related to the principle that different construct variable measures or indicators should not be highly correlated. The way to test discriminant validity was to see that the cross-loading for each variable must be more than 0.7.

Based on the existing research data, Table 3 explains the cross-loading which obtains:

Table 3. Cross Loading

	HAW (Y)	IR (Z)	Moderating Effect 1	OC (X)
HAW17	0.738	0.191	0.156	0.440
HAW18	0.798	0.365	0.030	0.439
HAW20	0.821	0.285	0.318	0.639
HAW27	0.847	0.299	0.223	0.646
HAW29	0.807	0.324	0.177	0.454
IR16	0.334	0.808	-0.352	0.221
IR17	0.301	0.912	-0.481	0.230
IR18	0.288	0.913	-0.438	0.196
IR21	0.314	0.860	-0.421	0.274
IR22	0.324	0.807	-0.279	0.254
OC12	0.704	0.239	0.476	0.859
OC24	0.575	0.326	0.332	0.875
OC6	0.456	0.054	0.426	0.785
OC7	0.449	0.285	0.298	0.858

Based on the data in Table 3, it can be seen that all the items of each variable have a higher value than those of the other variables. Therefore, it can be understood that this study's items meet the discriminant validity requirements.

3. Reliability Test

Two methods were employed to measure reliability: Cronbach's Alpha and Composite Reliability. The Rule of Thumb was usually utilized to assess a construct's reliability if the value of Cronbach's Alpha and Composite Reliability was more than 0.70 (Ghozali & Latan, 2015). Table 4 is an explanation of the results of Cronbach's alpha and composite reliability:

Table 4. Cronbach's Alpha and Composite Reliability

	Cronbach's Alpha	Composite Reliability
Happiness At Work (Y)	0.864	0.901
Islamic Religiosity (Z)	0.912	0.935
Organizational Climate (X)	0.869	0.909

Based on Table 4, Cronbach's Alpha values were obtained, 0.864 for happiness at work, 0.869 for organizational climate, and 0.912 for Islamic religiosity, respectively. Then, Composite Reliability was 0.901 for happiness at work, 0.909 for organizational climate, and 0.935 for Islamic religiosity. All variables showed a value of > 0.7 , meaning that the reliability construct met the requirements and was considered very good. It indicated that the measuring instrument used in this study was reliable and applicable.

Structural Model

1. R-Square Value

The R-square value obtained in the study was 0.486, and the Adjusted R-Square was 0.467. These results indicate that the ability of organizational climate and Islamic religiosity to explain the Y variable was 48.6%. It can be drawn that the model was included in the weak category.

2. Q-Square Value

The Q-Square value was obtained from Q-square formula as follows:

$$\begin{aligned} Q\text{-Square} &= 1 - [(1 - R^2)] \\ &= 1 - (1 - 0,486) \\ &= 1 - 0,514 \\ &= 0,486 \end{aligned}$$

Those calculations showed the magnitude of the diversity of research data that could be explained by the analytical model, which was 48.6%. In contrast, other factors outside the research model explained 51.4%.

3. F-Square Value

The F-Square values obtained in this study can be seen in Table 5.

	HAW (Y)	IR (Z)	OC (X)
Happiness At Work (Y)			
Islamic Religiosity (Z)		0.066	
Moderating Effect 1		0.009	
Organizational Climate (X)			0.285

Based on Table 5, it was understood that the influence of the organizational climate variable on happiness at work was 0.285. The accuracy of organizational climate's effect on happiness at work was in the medium category. Then, the result of the Islamic religiosity variable on happiness at work was 0.066, which indicated the prediction accuracy of the effect of the Islamic religiosity model on happiness at work was in a weak category. For the results of the moderating effect, the value obtained was 0.009, which meant that the model's prediction accuracy was in the weak category.

4. Hypothesis testing

The results of hypothesis testing are described in Table 6.

Table 6. Hypothesis Test

Hypothesis	Effect	T Statistics	P Values	Result
H1	OC (X) → HAW (Y)	3.813	0.000	Received
H2	IR (Z) → HAW (Y)	2.155	0.032	Received
H3	Moderating Effect → HAW (Y)	0.609	0.543	Rejected

After testing the hypothesis, the results were: Organizational climate affected teachers' happiness at work (t-statistical value = 3.813 and P-values 0.000 <0.05). The results of this study could describe that a better organizational climate at school would increase teachers' happiness at work. Vice versa, an unpleasant organizational climate in the school would reduce or interfere with teachers' happiness at work.

This finding followed the research results by Hasan et al. (2020), which explained that a positive organizational climate would directly affect one's happiness at work. One aspect of organizational climate, namely the support aspect, was a reflection of the trust and mutual support between teachers with one, causing a feeling of comfort in the workplace. Furthermore, the feeling of happiness would arise in working. The cognitive social theory recognizes that the behaviour and attitudes of other environment members can influence individuals (Bandura, 1989). In the context of organizational climate, the behaviour and attitudes of leaders and colleagues can be models for teachers in shaping their views about organizational climate and its impact on happiness. It can influence their perceptions of happiness if teachers see that other organizational members feel happy and satisfied in a positive organizational climate. Individuals can learn through interaction and observation of others around them. In an organizational environment, teachers can learn through observing and interacting with colleagues or leaders who face the organizational climate with a positive and adaptive attitude. Through this social learning, teachers can develop attitudes and strategies that help them feel happier in an organizational climate.

Social support was also related to the cooperation of teachers with school principals and fellow teachers in their work. Some teacher jobs require teamwork, so there must be a clear division of roles to achieve maximum work results. Building good relationships with colleagues would foster a sense of belonging and develop positive emotions. Islam upholds the value of *ta'awun*, namely helping each other, including cooperation, tolerance, togetherness, and all virtues that lead to the benefit of living together. The spirit of *ta'awun* in Islam was parallel to the teachings of *Ihsan*, which meant that the closeness of a Muslim to Allah SWT brought someone to become a pious and compassionate figure to do all good to anyone (Nashir, 2019).

Furthermore, the second hypothesis test resulted in an effect of Islamic religiosity on happiness at work teachers (t-statistical value = 2.155 and P-values 0.032 <0.05). This finding indicated a significant effect between the Islamic religiosity variables on happiness at work. If there were an increase in Islamic religiosity, it would also escalate their happiness at work.

Achour et al. (2017) also found that religion and religiosity are essential in increasing happiness and life satisfaction. People with high levels of religiosity tend to be happier than those with low levels. This may be because religion provides a framework of values and meaning in one's life, teaches ethics and morals, and provides social support and peace of mind. One can experience increased peace, contentment, and well-being through active participation in religious practices. Irianto & Subandi (2015) explained that spiritual teachings and belief in God Almighty were a character that could create a sense of joy. Cahyaningtyas et al. (2020) argued that one of the school's problem-solving teachers was to choose to be resigned, pray, and surrender to Allah SWT to find solutions to their problems. Aziz (2011) also argued that one of the efforts to increase a person's happiness was to increase the spiritual aspect, namely religious activity or religiosity.

The results of the third hypothesis testing showed that the Islamic religiosity variable did not moderate the effect of organizational climate on teachers' happiness at work (T-statistical value = 0.609 and P-values 0.543 > 0.05). This finding indicates that the Islamic religiosity level does not reinforce the relationship between organizational climate and teacher happiness in the context of Islamic schools. That is, although an excellent organizational climate can increase teacher happiness, the level of Islamic religiosity does not moderate the relationship. This is because the teachers in this study already have high religiosity and are well-internalized. They have implemented Islamic religious values in their attitude and behaviour in their work. However, this level of religiosity only dominates efforts to increase happiness at work. In other words, teachers' happiness does not depend on their level of religiosity but is more influenced by other factors, including organizational climate.

This study revealed that teachers with high and low religiosity have the same personal power in working. This condition is due to the culture of collectivity in Indonesian society. Collectivity in Indonesian life reflects cooperation and collaboration between individuals in achieving common goals as a nation (Rahmat et al., 2020). This also applies in the context of organizations in schools, which refers to the collaborative spirit and practices among all school members, including students, teachers, staff, and school management. Therefore, teachers with low religiosity will replicate the organizational climate in Islamic schools that tend to be religious so that teachers feel comfortable working.

CONCLUSION

The results of this study indicate that Islamic religiosity does not moderate the effect of organizational climate on the happiness at work of teachers in Islamic schools. Islamic religiosity worked as an endogenous variable that affects happiness at work. The participants of this study were minimal as they were below 100. Therefore, future researchers should use more subjects by expanding the research area. This may increase the findings' generalizability and the research results' reliability. This study focused on teachers in Islamic schools. For future research, it is recommended to involve a variety of educational institutions, such as public schools, other religious schools, or non-formal educational institutions.

This will broaden the understanding of the influence of organizational climate on job happiness across different educational contexts. Although this study focused on organizational climate and Islamic religiosity, other factors may influence work happiness. Future researchers may consider variables such as leadership, social support, job satisfaction, and other psychological factors contributing to job happiness.

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